

"Sir, we would see Jesus."—St. John XII. 21



Church Unity

A Sermon by the Reverend Walter S. Trowbridge
Rector of The Church of The Holy Faith
at Santa Fe, New Mexico
preached during
the

Nineteen Eighteen Convocation
of the Missionary District of New Mexico, and
Texas, West of the Pecos

and printed and circulated by

The Bishop and Convocation :

"THAT THEY ALL MAY BE ONE"

New Mexico Convocation—April 30, 1918

Church Unity

St. John XII. 21. "Sir, we would see Jesus."

The world is sick at heart from viewing the spectacle of horrors "over there." If it be true, as rumor tells us, that allied soldiers, in the trenches and in "no man's land," have seen Him Whom they tenderly speak of as "The White Christ," as I apprehend it, there are, mainly, two conditions under which that Vision was vouchsafed: 1. They have strongly DESIRED TO see HIM, and; 2. They were willing to subscribe to the law of spiritual optics under which, alone, they might behold Him.

But these Greeks whom St. John is talking about? Well, they had the desire, and, measurably, it was gratified. They saw Him whose reputation was that of a miracle-worker—a man, apparently, like other men though with greater power. These were of that Athenian race who "spent their time in nothing else, but either to tell or to hear some new thing." But had they the power of Spiritual Vision to perceive, as well, without which would not be revealed to them (not simply the Jesus of earthly rumour, but) the real Jesus of heavenly reality? That this latter was not to be their privilege is disclosed by a careful study of St. John's narrative of events. Let us turn to the Gospel story, and get the lesson if we may, and will, which the language but half discloses, at all events to the astigmatized eye of human pride.

It must be the Greeks failed to perceive what manner of man He was; for, what else can have prompted those mysterious sayings so immediately upon the making known of their desire? Andrew and Philip tell Jesus. Jesus answered them, saying, "The hour is come that the Son of man should be glorified." Here is the process: "Except a corn of wheat fall into the

ground and die it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Unearthly language, to be sure, amid which the human side of Him is seen, shall we say, by the Greeks—for, He goes on: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. * * * And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." Abruptly here St. John breaks the narrative, by saying, "Though he had done so many miracles before them, yet they believed not on him." The Saviour was living in the shadow of a death which He knew to be only two days distant—but He can yet declare His trust and loyalty. So He says: "I KNOW THAT HIS COMMANDMENT IS LIFE EVERLASTING."

These Greeks could not yet know what that trust was. No doubt St. John counted them among the unbelievers. They were the Rationalists of their day—seeing only what they wanted to believe, and believing only what they wanted to see. Reason may help us, unless we are out of the path of life. Somehow, in spite of reason, not always because of it, life goes on living, reaping its rewards, paying its penalties, whatever we may THINK. And men go on believing that it will ever continue thus.

Therefore, though they saw Jesus, the Greeks did not find Him. Nor, did He find them. Nor could He yet, for, He had not yet found Himself. He would not do so until after Good Friday and Easter. THEN He had discovered, to us, as well as for Himself, what human Kingship is, and, that the death of Self-surrender to God is the Way to the King's Throne, the crowning achievement for every man. And more, Jesus had found His fellow-men, because He had followed the way of Love, which is the only High-road to the human heart. He had drawn men unto Himself "with the cords of a man, with the bands of love."

Christ upon the Cross of Obedience is saying to us men to-day: "Follow me." Shall ours be the final

Apostasy which replies—"Away with him; we have no king but Caesar"?"

This challenge for obedience is arbitrary you say? The unbeliever says: "I cannot but grant asylum to the agent—my will—by which I gain my livelihood, whether material or spiritual." Hearken—Nature bears her fruit only by obedience to the Law of fruitfulness, which is just as much a perennial dying as a perennial fruit-bearing. Except a corn of wheat die it abideth alone. So, Human Nature. Generation means the passing of one; and, the coming of another. So, even more than they all, the Divine Nature. The Life of God's Love, in its manifestation as the supreme object of our joy, is cradled by Christ's death.

It is the LAW OF LIFE. Fundamentally the question whether IT, or some other principle, shall be established as the Law of Life is precisely THE ISSUE which is being decided by War now. Yet, in the face of this LAW OF LIFE, Nietzsche, in his book, "The Will to Power" teaches that—"God on the Cross is a curse upon life; a sign-post directing people to deliver themselves from it." Now, as a student of history, I do not claim the omniscience which has cognizance of every occurrence that has ever happened. But, so far as I **do** know history, there was one occasion when the Cross was a curse upon life, a sign-post directing people to deliver themselves from it. It was during the German-World War, Oh! centuries ago. "During the German retreat from the Somme the allied officers noticed a peculiar accuracy in the enemy's firing. So many casualties occurred from this accurate shelling that the officers set themselves to discover the cause. They found that the circle of shells had for its centre the cross-roads (where allied troops would be passing and repassing) and that at the cross-roads was a Crucifix that stood up clearly as a landmark. Evidently the cross was being used to guide the gunners, and was causing the death of our men. The cross stood close to the road and when the Germans retired they had sprung a mine at the cross-roads to delay our advance. Everything near had been blown to bits by the explosion except the crucifix, but that had not a mark upon

it. And yet it could not have escaped. They set themselves to examine the seeming miracle and came across one of the most astounding cases of fiendish cunning. They found that the Germans had made a concrete socket for the crucifix so that they could take it out or put it in at pleasure. Before blowing up the cross-roads they had taken the cross out of the socket and removed it to a safe distance; then when the mine had been exploded, they put the cross back so that it might be a landmark to direct their shooting. And now they were making use of Christ's instrument of redemption as an instrument for men's destruction. Nor was this the only time during their retreat when the Germans put the cross to this base use and were foiled in their knavery." (Atlantic, April, 1918.)

Herman Bahr, one of its most accurate historians, tells us that the German mobilization for World war was a millennium ago.

That mobilization he tells us "Was no miracle,... It was the net profit of the whole of German history. It was nothing other than the natural result of a thousand years of work and preparation." The Cross a curse? Never. Let us look at it through Robert Service's eyes.

"My Foe"—Rhymes of a Red Cross Man.

"A Belgian Priest-Soldier Speaks:—

"Gurr! You cochon! Stand and fight!
Show your mettle! Snarl and bite!
Spawn of an accursed race,
Turn and meet me face to face!
Here amid the Wreck and rout
Let us grip and have it out!
Here where ruins rock and reel
Let us settle, steel to steel!

Look! Our houses, how they spit
Sparks from brands your friends have lit.
See! Our gutters running red,
Bright with blood your friends have shed.
Hark! Amid your drunken brawl
How our maidens shriek and call.
Why have you come here alone,
To this hearth's blood-spattered stone?
Come to ravish, come to loot,

Come to play the ghculish brute.
Ah, indeed! We well are met,
Bayonet to bayonet.
God! I never killed a man:
Now I'll do the best I can.
Rip you to the evil heart,
Laugh to see the life-blood start.
Bah! You swine: I hate you so.
Show you mercy? No!..... and no!.....

There! I've done it. See! He lies
Death a-staring from his eyes;
Glazing eyeballs, panting breath,
How it's horrible, is death!
Plucking at his bloody lips
With his trembling finger tips;
Choking in a dreadful way
As if he would something say
In that uncouth tongue of his.....
Oh, how terrible Death is!

How I wish that he would die!
So unnerved, unmanned am I.
See! His twitching face is white!
See! His bubbling blood is bright.
Why do I not shout with glee?
What strange spell is over me?
There he lies; the fight was fair;
Let me toss my cap in air.
Why am I so silent? Why
Do I pray for him to die?
Where is all my vengeful joy?

Ugh! My foe is but a boy.
I'd a brother of his age
Perished in the war's red rage;
Perished in the Ypres hell:
Oh, I loved my brother well.
And though I be hard and grim,
How it makes me think of him!
He had just such flaxen hair
As the lad that's lying there.
Just such frank blue eyes were his.....
God! How terrible war is!

I have reason to be gay:
There is one less foe to slay.
I have reason to be glad:
Yet— my foe is such a lad.
So I watch in dull amaze,
See his dying eyes a-glaze,
See his face grow glorified,

See his hands outstretched and wide
 To that bit of ruined wall
 Where the flames have ceased to crawl,
 Where amid the crumbling bricks
 Hangs A BLACKENED CRUCIFIX.

Now, oh now I understand.
 Quick I press it in his hand,
 Close his feeble finger tips,
 Hold it to his faltering lips.
 As I watch his welling blood
 I would stem it if I could.
 God of Pity, let him live!
 God of Love, forgive, forgive.

His face looked strangely, as he died,
 Like that of One they crucified.
 And in the pocket of his coat
 I found a letter; thus he wrote:
 THE THINGS I'VE SEEN! OH, MOTHER DEAR,
 I'M WONDERING CAN GOD BE HERE?
 TO-NIGHT AMID THE DRUNKEN BRAWL
 I SAW A CROSS HUNG ON A WALL;
 I'LL SEEK IT NOW, AND THERE ALONE
 PERHAPS I MAY ATONE, ATONE.....

Ah no! 'Tis I who must atone.
 No other saw but God alone;
 Yet how can I forget the sight
 Of that face so woeful white!
 Dead I kissed him as he lay,
 Knelt by him and tried to pray;
 Left him lying there at rest,
 Crucifix upon his breast.

Not for him the pity be.
 Ye who pity, pity me,
 Crawling now the ways I trod,
 Blood-guilty in sight of God.

If now we have looked long enough at civil divisions to see the dark shadows cast by earthly dynasties at enmity with each other when viewed in the White Light of Christ's Kingdom of Love, what are we, as Christians, to say when we behold the more awful desolation of the SPIRITUAL household divided against itself? Is there any such relationship between these two horrors as the relationship of Cause and Effect? I for one am convinced that there is. Is there not a terrible irony in the situation confronting us to-day,

wherein the Protestant world has been vociferously keeping the three-hundredth anniversary of Martin Luther's supposedly spiritual declaration of independence, while at the same moment we are forced to witness, on the part of Luther's nation, the attempt to inflict upon the world German "Kultur" and German "efficiency," under whose tutelage they have succeeded, as the Lutheran Pastor of Hamberge in Holstein, Walter Lehman, has told us, in reducing God to this concept—"God is nothing but OUR moral activity?" Luther thought he was establishing Christ's Kingdom when he deposed the Pope and banished the Church across the Tiber (or, to the other side of the English channel, if you Anglicans will). Did he succeed in identifying the Kingdom? His spiritual children believe that he did succeed; for, one of his progeny, this same pastor of Hamberge, now assures us that "The German soul is God's soul." Mayhap; but, if so, this German God is not the Christian God, which other, to prove His activity to be MORAL allowed Himself to be nailed to the Cross—from which, He chanted no Hymn of Hate.

I submit that if this Protestant principle of individualistic prerogative be accepted as the leaven which shall leaven the whole lump then the war to-day proves Luther, and the Kaiser, and their ilk, the legitimate children of a bastard Christianity, in the hideous face of which it were hardly worth while to "Carry on," and in which case, "the hand of every man against his brother" is no longer a sin, and, we must apply in a new sense the psalminst's injunction: "Fret not thyself because of the ungodly: neither be thou envious against the evil doers."

But, PERISH such Kultur! Such efficiency were Hell, in its utmost degree of refinement. God is not, where the Kaiser is; except He be there as the inexorable, albeit the perverted, DYNAMIC of this Self-determined Gehenna. Only secondarily is Hell God's creation, since, as I think we are witnessing, Hell is the BY-PRODUCT of human nature in its own fertility of inventiveness, exercising its desire to CREATE:—independence. Hell primarily is the human self-will in

its perversion from God; and, WILL BE EVERLASTING if self-will shall be eternal.

We avert our faces with the cry, "Unclean, unclean," against its leprousy; and, through repentance shall we retrace our steps back to the City of God.

But, verily, when men of this earth thus start heavenward, no longer will they end their journey in Berlin. They have learned that there, by Lutheran Apostasy from God, was the Church of Jesus Christ declared to be effete; that there, in its halls of "Higher Criticism" has the Bible been declared to be no longer God's Word Written—"only an epistle of straw;" that there has the Altar been desecrated by subordination to an earthly throne; its common food must no longer nourish fellowship, with Christ nor men; that there has the universal brotherhood of men, as the legitimate earthly children of the Heavenly Father, been finally repudiated in favor of the Despotism of a de-humanized Kaiser; that there, is the laboratory of "Science, falsely so-called" wherein is being distilled the insidious poison of that human pride, which, from Creation's dawn of day, has been: The Fall of Man.

We thank God this brand is only local—"made in Germany." Shall we not pray God that we may maintain the barrage that will keep it there? "We beseech Thee, O God, so to direct and dispose the hearts of all CHRISTIAN Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue." Amen.

Shall we not also thank God for the supreme lesson which Germany is teaching the world? "Righteousness exalteth a nation:" which, reduced to the terms of the condition of personal glory is this—"He that humbleth himSELF shall be exalted."

What next, then? Well, "the time is come that judgment must begin at the house of God." Judgment, I take it, over the spiritual disunity amongst the peoples of the earth. Come, now, Dr. Newman Smythe, the Congregationalist, Dr. Williston Walker (I think a Baptist), and a hundred other signatories, represent-

ing some nine or more Protestant Denominations, petitioning our House of Bishops at its recent meeting in New York, to grant them Episcopal Ordination, saying,—

“At this epochal hour the Church of God is confronted with a great emergency. The war summons the churches to make common cause against a de-Christianized world, yet we gratefully recognize that a spirit of mutual trust, comradeship and devotion is increasingly prevalent throughout all communions. We may ask for our communication your especial consideration because we must recognize the fact which we all alike deplore, that the inherited division between the Episcopal ministry and the ministries of other communions is one chief obstacle to the reunion of the churches of the Protestant Reformation. We do so the more hopefully because from all sides, of late, increasing efforts are made and common prayers offered for the removal from Christianity of the reproach of disunity. We welcome the co-operation in work which is attained by the Federal Council of Churches and through the efforts of War Commissions of the several churches; but we cannot hide from ourselves the fact that such co-operation, however successful, does not reach down to, or remove the fundamental cause and evil of our continued separation as churches. Moreover we earnestly desire to receive from you some more definite indication of what overtures and actual approaches toward unity in the ministry and the worship of the Church may be deemed in your Christian judgment now possible.

We do not seek immediately any proposals involving material changes in existing ecclesiastical polities, which might require considerable postponement for their consideration and adoption by different ecclesiastical bodies. However desirable such overtures for more leisurely consideration may be, the present crisis calls for definite measures of prompt co-ordination.

“While responsibility for leadership rests on all the churches, a special and distinctive opportunity for comprehensive leadership and action is given, we think, at this hour to the Episcopate.” But, “We are to find our way through our differences not by circuitous compromises, or by submission one to the way of the other.” Still, We ask for such declaration and action as the bishops are at liberty to take on the assumption of the theory, commonly prevalent among you, of an Apostolic authority inherent in and continued through the order of the Episcopate,

and furthermore, which is offered as a basis of reconciliation to other communions in the fourth proposal of the Lambeth quadrilateral: viz., "the historical Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church." We are asking for some specific and acceptable adaptation of your administration of the Episcopate to the present needs of the nations.

Much is possible today which but yesterday would have seemed impossible. This is true of the wonderful organization now being made of the resources of our country that the war of democracy may be won. Shall the Church of God find it an ecclesiastical impossibility similarly now to organize its forces as a unit to win for the world the victory of Christianity? This one of the greater works of faith, which our Lord promised his disciples should have power to do, calls for new leadership."

"New leadership." Oh, why then should they come to us. We have nothing "new" to offer them of leadership. What we have is the old. Do they ask the Church of God to deny herself? They do see something, They declare, "These two prospects, either of triumph through united action or of tragic loss through divided counsels, now lie before the churches; and between these two the decision must be made." We never have questioned it. When they cite the mobilization of the nation's resources for the war for democracy we are in perfect accord. True, we are hearing much fault found with the U. S. Government by some people; and the wrongs as fast as discovered are being righted—if it was ever wrong to be unprepared for war—but, how do we correct the defects? Certainly not with another Secession, nor with even the veiled threat of one.

As the nation in its decision for war decided to fight for something bigger than its own national existence (and this is the glory of its enterprise); for nothing less than the universal brotherhood of all nations; and, so deciding, so renouncing itself through sacrifice willingly accepted, has found its true SOUL by determining to die into life, and is learning by such renunciation how vastly augmented its life is, when, and as, it thus enters upon its individual share of

brotherhood. SO will the dis-jointed, dis-membered, Church of God become the all-mothering Bride of Christ when she unites herself with His Priestly act of self-surrender. The Church to-day is a divided household which cannot stand but will fall with the crashing of present day worldliness unless she learns the lesson which should be her supreme prerogative to teach, both by precept and example, the lesson that the Law of the higher, fuller Unity, the Unity which is Life, the unity which is Peace, will fall short of its consummation so devoutly wished by us all if she should stop short only with the Federation of Tolstoi's hope and Vision, which he called the United States of the World, refusing to press onward and upward into the Kingdom of God.

This is the only way to make Democracy safe for the world while we are making the world safe for Democracy. It can be done only as we first make the world free. But freedom is self-control; and self-control is self-surrender to the last red corpuscle; unless—the Gospel of Jesus Christ has been proven a hoax.

Sirs: we would see Jesus.

If, and, when we SEE Jesus, then, we shall see Him in the supreme achievement of human nature, which is; first, to perceive and know that GOD IS SUPREME, and, then, that a God-like supremacy is possible to His earthly children; though only to him, who, believing henceforth that God is the GOAL of manhood, realizes that the final test of the human will is in its God-ward striving, so agonizing with earnestness that it will never suffer itself, by sin, to fall short of self-surrender, of obedience, even unto death; and, beyond this, realizing also that since THIS exercise of the Will, that proves its heroic power by death, IS PART OF GOD'S WILL FOR ITS FINAL DEVELOPMENT, emerges at last into the Resurrection consciousness that, God so helping it, "It is not possible that (such a will) should be holden of death." Otherwise, God Himself were not Almighty. He must accept the offering which Himself commands. It is not, then, death merely, or death only, that God asks. He wants life, that proves and achieves its deathlessness by its loyalty through death.

This, fellow Americans, fellow Christians of what-

ever name, is the challenge of that Victorious Christ Whose faith overcame the world TO A WORLD who, rejecting this challenge to victory through union with God, proclaims itself defeated in the War for the Spiritual unity of the Nations, which unity would mean freedom for all the nations, Germany included. Meanwhile, would it be freedom for Germany were we to impose our national will upon the national will of Germany, in spite of President Wilson's exalted philosophy and dream of autonomy for every nation? Some would reply,—“Yes. For, such an imposition would be Germany's emancipation.” In the field of purely human ideals of justice this were true; wherein either “an eye for an eye, and a tooth for a tooth,” or, some of their equivalent restitutional and retributive forms, were the accepted principle of social order and our governmental practice in courts of law. But, in such case what becomes of the spontaneous life of free motive and free impulse? Shall WE apostatize from God by leaving no place for repentance? I for one believe that there is for Germany, and for us all, a higher freedom and a higher justice. It is the highest of all, indeed. It is this: “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” How doth the Lord “require?” Certainly, since Himself endured the punishment which our sin merited, not by compulsion of physical force—though as the President has warned us, it will take “force to the uttermost to win this war;” and, Christ himself laid down the law that “All they that take the sword shall perish with the sword.” But, the greater victory will be to win Germany back from her obsession, her auto-hypnosis, to God her highest freedom after the war is over. There IS a righteous indignation: such is ours. But let us not get so mad with hate we cannot see straight. So shall we miss our mark when we shoot at the enemy from our aeroplane of Truth. Hence, I say, what the Lord requires of us takes not its ORIGIN in physical restraint, but in Spiritual movement. The man, or nation, who is not free to surrender his freedom to God the Highest of all freedoms as the U. S. has

done, is not free at all. He has not seen his goal; nor consciously entered upon the final destiny of mankind. To see this fact of human experience is to see Jesus Christ in His Majesty. And who fails to perceive this truth stops short at the point where his spiritual evolution begins.

Abstractly, Christ's practice is our final court of appeal in the Democracy, nay rather, the human kingdom of self-controlled conduct. Christ never used the word Democracy: His language is—"The Kingdom of God." It was that which made HIM a good citizen.

Is, then, Pilate's the world's judgment also?—"I find in him no fault at all." Is this the Jesus WE see, or desire to see? Have we in our enterprise of war adopted, or do we intend ultimately to adopt, His manner of life as the model existence for all men? Well, HIS manner of life is this—an appeal to One other, One higher: "He that hath SEEN me hath seen the FATHER." Why an appeal to the Father here? Because the very core of the consciousness of the true son of his true Father is the motive, the heart, of Love. Love, both human and Divine, is the power of blessing by OVERFLOW.

Ah, you say—"Precisely: how, then, can a true Father inflict pain upon his loyal child? In reply, let me submit that two other questions are more fundamental, two facts are more primary, than this.

First, if love be not free to prove itself by the pain of sacrifice, then into what dark oblivion has the glory of motherhood disappeared? "She remembereth no more the anguish for joy that a man is born into the world." Christ, nor is any man, is not free except, and until, he freely surrenders his freedom. This is the final test of the supremacy of the human will. The suffering counts only as the measure of the fruitfulness of self-control. It required Christ's surrender in Love to establish His Perfect Manhood. And this, I repeat, is His challenge to humankind: to perfect themselves by obedience, when He says: "Follow me."

But whither? Now, second—God Himself was nailed to the Cross: Father, Son, and Holy Ghost, hung and suffered there. Easter, howbeit, proves this pain were

not a blight but a transfiguration of glory. God, then, loves the Cross. He bore it lovingly because it both establishes the fact that LOVE IS supreme, and points the way to freedom both Human and Divine—to that liberty which is the Father's own, and to the liberty which is the Son's own: they twain being several only in Union. Our Faith is built upon the doctrine of the Three in One. The very fact that self-surrender simply to the idea of God is the most agonizing challenge that can ever be addressed to the human will is to me one of the surest proofs of the Being, the existence, of God. Christ's surrender to this IDEA is the demonstration. It shows, too, that this, the hardest thing to do, is the best. For, in that one moment of his human dereliction God seemed to Christ to be no more; and all He had left, apparently, was the idea of God as the beacon light of a will that yet would perfect itself by fighting its way, faithwise, through the sin-cloud that shrouded His Cross with its blackness TO the God of His Faith and Obedience.

Hence, what is this judgment which now, "must begin at the house of God?" It is the recovery, by many, alas by some in our own fold, ("They are not all Israel, which are of Israel"), of this idea of God, and not the individual creature, as supreme. Too many Christians have burnt out their energy in the sphere of Spiritual Dynamic under the obsession that the noblest enterprise of life was to establish their personal identity and prerogative at the cost of everything else: even God, by some, must now be dismissed, or, subjugated.

May it not be too late that men are now learning to say with Christ—"I must be about my FATHER'S business!" And, unless obedience is to be left in the abstract, and get us nowhere forward because so it were the dreary experience of theory without practice, it must be FOCUSSED—Dr. Smythe and his company say something of the same sort in this form: "The awakened spirit does nothing, and if not made incarnate it may vanish from us,"—Verily, and, so I say, the will requiring its object, and for its highest exercise, its highest object, Obedience must be focussed by definite acts of the will upon such things as, God having

instituted them for the purpose, and we in Faith having received them, establish the mutual bonds of an eternal Covenant. Such foci are the Sacraments, including above all the Sacrament of Order upon which, ordinarily, all other Sacraments hang. The Sacrament of Order is: the Sacrament of Obedience. Here is the Blood-written Charter of our Ecclesiastical stewardship. The Church, the Kingdom of God, is bound by the very constitution of her nature to be nothing if not the most concrete Life we can ever know, because God IS God, the Lord and GIVER of Life, and not simply an abstract idea, merely the object of the speculative intellect. Such is the Church's theory of the Ecclesiastical ORGANISM; but she did not write it down. Ever WAS this the consciousness of the Body of Christ mystical. She has proven the theory by living the Life. God helping her she could do no other. To compromise or water down the theory which she has demonstrated, and knows it, were to jeopardize her very existence by entering the category of those whose opposing theory they acknowledge to be deficient in their present day confession of failure, and whose restricted power they would have us augment by Episcopal Ordination, though, (sadly we read it), they "circuitously" make request over the shoulders of our wounded soldiers. We cannot shift the superstructure of the Church from her Corner-stone, that Rock which Christ is, to the foundations of wood, hay, stubble, which is the alternative presented to us when these petitioners ask us for the Episcopate saying, "We may accept (Episcopal) consecration to the work of the Christian Ministry without AGREEING entirely as to the INTENTION of the Ordinance." Are disloyalty and treachery lurking here? "The hands are the hands of Esau, but the voice is Jacob's voice." Ah? "Jacob have I loved; Esau have I hated," you retort.. Well, yes: because Jacob valued the inheritance enough to cheat in gaining it; Esau didn't CARE.

No. We will not sell our birth-right for the mess of Federated pottage. UNITY is ONENESS WITH JESUS CHRIST, through OBEDIENCE; not federation amongst ourselves with Christ accepted or reject-

ed according as the individual seeking Ordination pleases. What power is born of, what sincerity lies within, receiving an ordinance whose "Intention" is rejected? Is not "a double-minded man unstable in all his ways?" No man enters, or abides in, Christ's Priesthood who insists upon his right to membership with the Traditores. Thus would God's Word return to Him void.

WE are a Church under obedience. We refuse to return to Him void God's Word, which is: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And when we have found Him what have we found?—"A Priest forever after the order of Melchisedec." This is Christ's highest prerogative, as it is also the **CONDITION** under which He bestows His blessing upon the Christian Ministry. Apparently these petitioners do not yet perceive that Priesthood **IS LIFE**—Life through death; Christ says, by word and example. But in their almost Jesuitical mental reservation for the sake of a mistaken loyalty to their pre-conceived judgment as to what constitutes Christian discipleship, (viz., their **REASONED** decision rather than a Christ-wise Act of Faith); in their request for Episcopal Ordination to the Priesthood without rendering that obedience which is the essence of Priesthood, what, precisely, are they asking us to do? They are asking us to take down from the Cross the Christ before He has completed His act of world-redemption: Obedience unto death. But no, We must **NOT**. Rather, this—"Let be, let us see whether Elias will come to save him." Elias comes not. Nor does He Himself, because He **IS** God's Son, "come down from the Cross." It was God's will: and, die He would. Now, a man who has died, cannot undie. These men come asking us to prove our Priesthood by dying to the concept. They forget that so long as we continue obedient we have done and are doing our dying. This is the only power by which we gain and perpetuate our Priesthood, after Christ's Order, forever. "I die daily;" St. Paul said: for so, "I magnify my office"; which, being interpreted is: so I make mine office worth another's having.

Unless these curious Grecian believers see this as their goal they are chasing a rainbow which has not in it God's covenanted promise. Thus, God gave us "His flesh to eat." But, "Will ye also go away?" "Ye know not what ye ask." "Are ye able to drink of the cup that I drink of and to be baptized with the baptism that I am baptized with?" What, in essence, was this baptism? It was the Sacrament of will-Unity with God. And, more, blessed be God. It was the sacrament of Christ's unity with his fellow-men. It was, and ever shall be, in the fellowship of the nations, the Sacrament of the Elder Brother. But you cannot "join" this Union. You must be born into it by the death of submission. Do we, then, in this request for our Orders, find the submission which has exalted those same Orders to the point of Priestwise-efficiency which makes it the envy, would I might say the desire, of these Grecian Christians who say they "would see Jesus?" They frankly decline submission. But Christ can no more do His work through us without our submission than God did His work through Christ without His submission. "Lo, I come to do THY Will, O God."

Just here I must obtrude a bit of personal history. In the fall of 1916 I received the high honor of being appointed by the Social Service Commission of the Episcopal Church as one of her 22 delegates to the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, held in St. Louis. By the more than 400 delegates attending some 20 Communions comprising 30 millions of Christians were represented. I went with high hopes of seeing Federation blossom into the fruitfulness of Unity. Did I see this? Alas, No, only in verbal felicitations of fellowship; after which brothers fell out by the way. At the first great mass meeting leading orators said, "Some of you sitting here would plead from this platform for Unity. What need? We already have Unity. Don't you see it here, amongst yourselves"? He saw something which to others of us remained invisible as that new suit of clothes the King thought he was wearing in The Arabian Nights Tales. Unity?! When not one business session was opened with a prayer which did not include a

petition FOR Unity. So in every one of the definite periods set apart for prayer was this same petition echoed and re-echoed.

“What a man seeth, why doth he yet hope for?”

Their prayers were for me deep moments of spiritual rejoicing. They helped me more than ever to hope for Unity. I thought, “Surely, it is, if not here, at all events, coming.” Were those prayers answered? Not at that Council. Not yet. On the last afternoon devoted to business one Commission made its report urging the Council, for the achievement of a certain good end, to exercise its moral constraint through an appeal to the President of the U. S. The Presbyterian Church in the U. S. (South) gave notice that it would withdraw from the Council if the recommendation were acted upon affirmatively. They were “opposed to the union of Church and State; to any dictation to the President.” They put the Council upon its good behavior through another four years of probation.

Likewise, did the Seventh Day Baptist brother, who said to the Commission on Sunday observance, that if their recommendation included the use of “Sunday” as though it were the Lord’s “Sabbath” “it would be an insult to his Church” and “they would have to withdraw from the Council of Federated Churches.” I repeat—“The hands were the hands of Esau, but the voice was Jacob’s voice.” By the which I mean that one heard, oft-repeated, the Bible language about the Kingdom of Priests. They seemed, indeed, to reckon themselves such; but it appeared, to one intensely interested observer, yearning for the establishment of that Kingdom everywhere, as though they were using Scripture language without apprehending the “Truth—as it is in Jesus.” Priesthood means that life which Christ lived out by surrender. But if the Council of Federated Churches did not apprehend, no more do our latest claimants for Unity by seeking our Episcopate.

They demand Unity with us in the Church of God on their own terms, and under the impulse of their own interpretation. While the Scripture says: “No prophecy of Scripture is of any private interpreta-

tion." Did God grant Unity with himself to Mary's Son on the terms of His human, earthly, prayer—"If it be possible, let this cup pass from me?" Or, in the aspect of his human nature and will, was His union with God effected upon the terms which GOD laid down by constituting the human will to be what it is—a thing which cannot be PERFECTED without surrender to HIM? Hence—inevitably—"Not my will but thine, be done."

Dr. Smythe, and his confreres, and WE ALL, (I am trying to "speak the truth in love"), might learn a lesson in true Priesthood, if we cannot face the CROSS, from the soldiers in the trenches.

A French Artillery observer was stationed in a trench from where the Germans had been driven out. Messages came duly, for a while. Then he said, over his telephone, "The Germans are here again. Fire, on me." They did; drove the Germans out again, and searching for their comrade, found him at the bottom of the debris-stunned but unharmed. It will not always happen that way, to the priest-spirit. It did not for the Christ.

When the Franco-Prussian War of 1870 ended in victory for the HUNS (this is the Kaiser's own prescribed phonetic spelling of the name German to-day, and I pray my countrymen that this much of the German tongue, this word Hun, only, be forever retained in the curriculum of the Public Schools of an America FOR AMERICANS, and, "Lest we forget.")—Well, as I was saying, the Parisians gathered at the gates of their city looking with longing hope for the return of their defeated husbands and sons. They came back as stragglers; and were joyously welcomed to their homes. But there was one soldier who had not met defeat. One lone, widowed mother at last was left standing and peering down the road—until she was sure. Then, from the joy of a heart that had cradled such LOYALTY, she cried to Heaven,

"Thank God! HE didn't come back!"

God knows; WE WANT our brothers of these "folds" restless and disappointed in their separation to have our Gift of Episcopacy as theirs within the ONE

“FLOCK” OF CHRIST. But we ask that it shall be preserved in its integrity of purpose and life. UNDER obedience we received it. TO obedience only can we confide it with sufficient assurance that the interests of God’s Kingdom, which it was called into being to maintain, shall be conserved and advanced.

Since it is the PRINCIPLE of Individualism, (both ROMAN, and Protestant,—We all “have not obeyed the Gospel”), which to a marked degree has disrupted God’s Church, that principle must be abandoned by all who in the Name of Jesus Christ profess to seek Unity with God, and, Brotherhood with each other. They should remember St. Peter’s Vision of Racial Solidarity. 1st. St. Peter II. 6-10. “It is contained in the Scripture, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which BELIEVE he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a Royal Priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”

Oh! my fellow-countrymen, We are face to face with either the final Apostasy from God; or, that Pentecost which shall spiritualize the power of every man with augmented LIFE. We must settle now the paramount question of choice as to whether the Democracy of this world shall come as the Kingdom of God amongst men; or, shall it be the Democracy of GODS, ODIN in such case receiving first choice. “Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.” Why try to be that impossible thing the “Super-man?”

Rudolph Eucken, professor of Philosophy at Jena University said: "Nietzsche's attempt to cut the subject (individual) adrift from the world, and make it depend on itself, was certainly stimulating. (It was). It opened up new possibilities and shed a new light on many old positions. (It certainly has; we stand horror-stricken in its ghastly shining.) But this by itself cannot give to life a spiritual substance or an inspiring, unifying purpose. (It can not.)

THE INDIVIDUAL, IN OUTBIDDING ALL OTHERS, THREATENS TO OVERREACH HIMSELF." (Here is a whole sermon on patriotism.) Eucken's final judgment is: "Despite the rich diversity of its contributions, subjectivism cannot rank as more than a mere passing phase which HUMANITY, under the spur of its own spiritual nature, is even now outgrowing and is destined in time to outlive altogether." I think here as in a former sentence of Eucken, Germany has herself furnished the BIOLOGICAL REASON why she cannot, shall not, win this war. "Truth! crushed to earth will rise again."

HUMANITY!

Ah! that is the word; humanity, which is human because it has a spiritual nature, a nature which is spiritual because the nature of man has its roots in the Nature of God; of God Who is Love; Who knows Himself as Love because HE loves others not less than Self; and Who could not hope to retain others' respect except He so respect others as to retain His own self-respect; Who, so, demonstrates the MUTUALNESS of Life, for it would seem no more possible for God than for man to live unto Himself alone, as a UNITARIAN PRINCIPLE. (The Unitarian's doctrine is: SELF here; God yonder—Never shall they twain be one flesh. God must not be permitted to become Incarnate.) But, OUR GOD IS A TRINITY IN UNITY. What then,—God could not BE God did He not live out, exhibit, Priesthood through Sacrifice, the sacrifice not of another for His own gain, but the sacrifice of Himself for another's gain. God on the Cross, then, is not, as Nietzsche would have it, a curse upon life. God on the Cross is life's

emancipation. And if freedom be the fruit of sacrifice (and how else did the Fathers establish this nation?) why is it not also the root of sacrifice, since life is ONE in all its stages?

GOD, and, Man:—if God loses man, He loses His glory; if man loses God he loses his Life. But if man loses his life for God he finds it again IN GOD as surely as God found His life again when He lost it FOR Man. He that loveth is born of God; born of His Father, and knows the true Fatherland, is—A Patriot. Only, my friends, as ye are a Royal Priesthood, are ye a peculiar people, an holy nation, a chosen generation.

Priesthood: Royalty; these are the essential elements of abiding National Life. The world has forever been trying to set the one over against the other. It cannot be accomplished. Every man's wish to be a KING is the gift of a Divine Father to his earthly child; one part of his heritage: the other part of which is, first, to be a Priest—for, is it not a Priestly act by which the Father gives life to his son, since it is: Life for Life?

Hence, I submit, my brothers, to you who would be each a king, if National life is ever to be a priesthood of kings, its establishment will come only through a Kingdom of PRIESTS. Jesus Christ, whose likeness we would see in every child of man, was not King until and except, He was first Priest. "Lo, I come to do Thy WILL, O God." Would you be a King? Then exercise that Priesthood whose Altar of Self-sacrifice is its imperishable, indestructible, Throne.

This, only, can be the highest, because it only is the widest Patriotism.

To achieve this, under the matchless leadership of One Who knows the way, for He has shown it to us, will be to "SEE" The KING IN HIS BEAUTY, and to usher in the day when all the kingdoms of this world are become the Kingdom of our Lord, and of His Christ; and He shall reign forever and ever—"The Prince of Peace." May I, in conclusion, miniaturize

the vision of Jesus, which I have been trying to unfold, by presenting you with my own concept of:—

° “THE NEW CREATURE IN CHRIST.”

Father! in Heaven, and in me, THY CHILD;
THOU madst ME Thy HEAVEN in this earth's wild!
LIFE! of my life, “with Christ hid in GOD”,
When Gethsemane's death was BIRTH by the ROD;
RAISE me, from self, to find SELF in THEE,
That, in Self DEAD, RISING, I may KNOW SELF in me.

AMEN.

